what is within its deeper self or observe the process
of the knowledge coming from within, it has no
choice but to accept what it does see, the external
object, as the cause of its knowledge. Thus all our
mental knowing of things represents itself to us as
objective, a truth imposed on us from outside; our
knowledge is a reflection or responsive construction
reproducing in us a figure or picture or a mental
scheme of something that is not in our own being.
In fact, it is a hidden deeper response to the contact,
a response coming from within that throws up from
there an inner knowledge of the object, the object
being itself part of our larger self; but owing to the
double veil, the veil between our inner self and our
ignorant surface self and the veil between that
surface self and the object contacted, it is only an
imperfect figure or representation of the inner
knowledge that is formed on the surface.

This affiliation, this concealed method of our
knowledge, obscure and non-evident to our present
mentality, becomes clear and evident when the
subliminal inner being breaks its boundaries of
individuality and, carrying our surface mind with
it, enters into the cosmic consciousness.

The sub-
liminal is separated from the cosmic through a
limitation by the subtler sheaths of our being, its
mental, vital, subtle-physical sheaths, just as the
surface nature is separated from universal Nature
by the gross physical sheath, the body; but the
circumscribing wall around it is more transparent,
is indeed less a wall than a fence. The subliminal